

SALVATION BY CHRIST:

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S E R M O N

Sarah Bird INTENDING TO SHEW,

- I. MAN'S GUILTINESS BY SIN.
- II. THE IMPOSSIBILITY OF BEING JUSTIFIED BY THE LAW.
- III. THE SUFFICIENCY OF CHRIST FOR ALL THE PURPOSES OF SALVATION.

To which are subjoined,

A FEW

CAUTIONS and DIRECTIONS,

DESIGNED

To further the Believer's safe and comfortable Walk
with God through Life.

ACTS iv. 12.

Neither is there Salvation in any other; for there is none
other Name under Heaven given among Men whereby
we must be saved.

By TITUS KNIGHT,
Minister of the Gospel at HALIFAX in YORKSHIRE.

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SAUVATION BY CHRIST

S E R M O N

Preached by the Rev. J. H. Stoddard, at the
First Church of Christ and the
Latter Day Saints, in
the City of New York, on
the Sabbath of the 10th of
January, 1843.

CAUTIONS AND DIRECTIONS

To the Reader:—This is a
copy of the original, and is
not a reprint.



Printed by J. H. Stoddard, at the
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ACTS XIII. 39.

AND BY HIM ALL THAT BELIEVE ARE JUSTIFIED FROM ALL THINGS, FROM WHICH YE COULD NOT BE JUSTIFIED BY THE LAW OF MOSES.

THAT mankind, a race of reasonable Beings, should be so generally ignorant of the things that pertain to their everlasting happiness, and almost so totally inattentive to their own best interest, is not easy to account for on any other principles than what are laid before us in the word of truth, the Gospel of our Salvation. If it can be admitted, as this holy book the Bible informs us, that our nature is depraved by our apostasy from God, that the "understanding is darkened (*a*)," and "the mind blinded by the god of this world (*b*)," that the prince of the power of the air worketh in the children of disobedience (*c*)," and that "the carnal mind is enmity against God (*d*)," we shall be at no loss to discover the cause of this prevailing ignorance, error, and neglect in things of the last importance. And this duly attended to, might afford sufficient motives for humiliation and self-abasement; might rouse the careless and supine to diligence and endeavour after eternal concerns, slay the vain confidence of the sons of pride and self-sufficiency, and stir up the serious and candid enquirers after truth, to look for that help and salvation in another, which is not to be found in themselves.

Do not all men, impelled by secret and insatiate desire, seek after happiness? Are not all enquiring,

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(*a*) Eph. iv. 18.

(*b*) 2 Cor. iv. 4.

(*c*) Eph. ii. 2.

(*d*) Rom. viii. 7.

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ing, "Who will shew us any good (e)?" yet infatuated by sin and Satan, while they assiduously labour to hew out to themselves *cisterns*, with leaky bottoms, and which can hold no water, they turn away from JEHOVAH, who is in himself a full and inexhaustible fountain of LIVING WATER (f). Light is come into the world, yet men love darkness rather than light; and although God in the greatness of his love and pity to fallen sinners, hath given his only begotten Son, that they might live through him, yet they will not come to him "that they may have life (g)." But come my fellow-sinner, breathe a little from thy eager pursuit after created good, let one who wishes thy best happiness reason a little with thee concerning thy present state; and if the good Spirit of the Lord shall be pleased to succeed my design, I shall make thee so sensible of thy sickness by sin, and the impossibility of healing the malady of thy own soul, as to render Jesus acceptable to thee, as a Physician and a Saviour.

The words of the text imply, a necessity of being justified, absolved, or pardoned, when it is said, "By him all that believe are justified from all things, from which ye could not be justified by the law of *Moses*." Therefore I shall,

I. Insist upon the necessity of being justified before God.

II. Shew the impossibility of being justified by the Law of *Moses*.

III. The sufficiency there is in CHRIST, for our justification, and compleat salvation.

I. Before I enter upon my first head, it will not be amiss to premise concerning justification, that it

(e) 1 *Isa*. iv. 6.

(f) *Jer*. ii. 13.

(g) *John* v. 40.

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is an absolving, or acquitting a person from any crime he stands chargeable with. As if one should be accused of theft or murder, and being arraigned at the bar of public justice, the indictment appears not to be valid, and the charge is not proved against him, he is then justified and acquitted from the guilt of such a crime, and delivered from the penalty the Law would otherwise (being found guilty) have inflicted upon him.

2. And there are two ways by which a man may be said to be justified from the charge of some crime brought against him; the one when his own innocency appears in his favour, as above, so that no just charge of offence lies against him; the other, when being found guilty, or responsible, as in the case of Debt, yet another able and willing undertakes the discharge of such debt, and hereby procures for him a legal acquittal.

3. Now the crime that we as men are accused of, and stand chargeable with, is Sin; that is, a transgression of the law of God, for sin is by the apostle *John*, defined to be "a transgression of the law (b);" and the sins we stand chargeable with before God, are either such as are directly against God, and offend against the commandments of the first table; or such as are against men, and sins against God indirectly, as offending against the commandments of the second table.

I. These things premised, I proceed to insist upon the necessity of being justified from the charge of sin brought against thee, O man, as a child of *Adam*, and the offspring of that thy sinning parent. Do not begin to plead the unreasonableness of the charge, and to exculpate thyself from the evil of the fact, by saying, "What have I to do with a crime committed some thousands of years before I was born?" Left by deem-
ing

(h) 1 John iii. 4.

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ing it unreasonable to be reputed a sinner in *Adam*, thou shouldest be deprived of the blessedness of being reputed righteous in CHRIST. But canst thou deny that thou hast sinned in *Adam*? whence are those wounds and bruises on thy poor soul? why is it naked, and destitute of that glory and beauty which once rendered the common parent of us all so amiable in the eyes of his great Creator? why that enmity in thy heart against the God that made thee, and who is in himself the perfection of beauty; and why that unwillingness to submit to a law which in itself is holy, and all whose precepts are just and equitable? whence does it become so absolutely necessary that you "must be born again," in order to enter into, or even "to see the kingdom of God (i);" and of becoming a new creature in CHRIST JESUS? Why is thy body afflicted with, and subjected to innumerable diseases, which fasten on thy vitals, before thine eyes see the cheering light of life, continue to afflict thee through a short and painful existence, and at length shut thee up in the icy arms of relentless death?

2. These, all these and more are the penal effects of that sin thou standest chargeable with, in common with all who have sprung from the loins of sinning *Adam*. "By one man sin entered into the world, and death by sin, and so death passed upon all, for that all have sinned (k);" and "the Judge of all the earth will certainly do right (l)." "By the offence of One, judgment came upon all men to condemnation (m);" *Adam* is that one, the federal head of all his posterity whence our guiltiness by him; and the natural head of all his offspring, whence is our pollution and defilement.

3. But

(i) John iii. 3.

(k) Rom. v. 12.

(l) Gen. xviii. 25.

(m) Rom. v. 18.

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3. But there is yet another charge lies against thee, O man, thou art accused of having subscribed thy hand to the fatal deed, and of transgressing the righteous law of God in thine own person; Art thou guilty, or not guilty? Methinks thou sayst, "I cannot indeed altogether deny the charge of having done several wrong things, but I know many that are worse than I have been." My brother, the charge brought against thee is not that thou art the worst man living upon earth; but that thou art bad, a sinner, and hast broken God's most holy law; is it so, or is it not so? Let conscience be heard, which is an evidence in this case. Methinks I hear thee say, "I have sinned at some times I confess, but I have been very sorry for it, and have done many things well." Thou confessest thou hast sinned, so far then the charge is true; nor is any more wanting to render thee an object of eternal wrath; thy sin has deservedly exposed thee to the curse of him that made thee, for "Cursed is every one, that continueth not, in all things that are written in the book of the law to do them(*n*)."
But I observe thou sayest, "I have sinned at sometimes." He is a bad man indeed that is perpetually doing ill, yet I fear this to be thy case my friend. Has there been any interruption in thy being since thou receivedst it? No, nor has there been any moment in thy life, in which thou hast not sinned. I do not affirm that every moment of thy life has been filled up with the commission of some notorious and flagrant crime; but none of thy works have been wrought in faith, and "whatsoever is not of faith is sin(*o*);" for "without faith it is impossible to please him(*p*)."

4. Thou sayest "I have done many things well;" but have thy good works, as thou art pleased

(*n*) Gal. iii. 10.

(*o*) Rom. xiv. 23.

(*p*) Heb. xi. 6.

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pleased to account them, been done according to the law? Have they proceeded from a heart flaming with love to God thy great Creator? Have they been produced by the saving grace of JEHOVAH in thy heart, and as the effect of a soul renewed by the good Spirit of the LORD? Without all this, "Thy righteousnesses are but as filthy rags (*q*)."
And all thy boasted goodness, "is but as a morning cloud." The law is holy, just, and good, and requires "truth in the inward parts. Thou shalt love the LORD thy God, with all thy heart, soul, mind, and strength, and thy neighbour as thyself (*r*)," says the law of God; and "Curled is he that continueth not in all things that are written in the book of the law to do them."

5. Now wilt thou pretend, O man, to justify thyself before God by this pure and perfect law? Such pretension, or imagination, is but an argument of the blindness of thy mind, and the hardness of thy heart. Hear in sum what the righteous and infallible Spirit saith concerning all the sons of *Adam*. "If any man say I have not sinned, he deceiveth himself, and the truth is not in him (*s*);" again, "All have sinned, and come short of the glory of God." And, "all the world is guilty before God (*t*)."
Admit the charge then whosoever thou art that readest these things, the indictment is found, and thou art guilty before God; thou hast need to be justified from the guilt of original sin, and from the guilt of actual and personal transgression, seeing thou hast done what thou oughtest not, and left undone what was thy duty to have done as a reasonable creature, and which the righteous law of thy Maker, and great Legislator hath enjoined.

6. Here

(*q*) Isa. lxiv. 6.

(*s*) 1 John i. 8.

(*r*) Matt. xxii. 37, 39.

(*t*) Rom. iii. 23.

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6. Here then make a pause, consider thy wretched state; the law pronounces thee accursed, and the vindictive sword of offended Majesty is ready to be sheathed in thy heart, and to pierce thy inmost soul. The law sentences thee to death, death corporal, spiritual, temporal, and eternal; sentences thee to everlasting "banishment from God, and "from the glory of his power (u)." To whom wilt thou now seek for succour and salvation? what can thy sins now do for thee, or thy sinful companions but wound thee deeper by bitter remembrance, and "pierce thee through with many sorrows." Will the abundance of thy gold and silver, well or ill gotten, procure thy absolution and release from the pit? No, justice knows not to acquit the guilty for any reward. Will thy honourable titles, whereby thou hast stood distinguished from thy fellow worms, procure thee favour with a holy and sin-avenging God? No, "HE poureth contempt upon princes (w)," and treadeth down the mighty in his indignation. What then wilt thou do, or to whom wilt thou betake thyself? Methinks I hear thee say, "I will repent "of my past sins, and amend my life, and so I "may hope to find favour." But to expose the vanity of these purposes and intentions, and demonstrate the insufficiency of thy best works, and the impossibility of being justified thereby is the intended work of my second general head, to which I shall immediately proceed.

II. 1. My text intimates that there are some things, from which "a man cannot be justified by the law "of Moses." The apostle here calls the law of God, "the law of Moses," because he first received it from God, and was principally employed in enforcing it upon the people; hence saith the Evangelist, B "the

(u) 2 Thess. i. 9.

(w) Psalm cvii 40.

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“the law was given by *Moses*, but grace and truth “came by *JESUS CHRIST* (x).” The law of *Moses* was two-fold, moral, and ceremonial; the former was engraven upon man’s heart in his perfect state, and afterwards promulged in the covenant *JEHOVAH* made with his people *Israel* on mount *Sinai*; the latter was first instituted after *Adam* was thrust out of the garden of *Eden*, and by virtue of which institution the sons of *Adam* offered sacrifices to God. And the observation of this law was more expressly enjoined, immediately after the promulgation of the former, and may not be improperly considered as a supplement thereto. The latter of these, as it had special respect unto *CHRIST*, and was typical of him, had but a temporary existence; but the former, as it is founded on the essential attributes of Deity, and is the law by which he governs all intelligent beings, whether men or angels, is eternal in its duration, and invariable in its obligation.

2. This law therefore is the only rule of right, and every deviation therefrom is sin. To be justified by the law, which the scriptures represent as impossible, for “by the deeds of the law shall no “flesh living be justified (y):” a man must pay an exact and unremitted obedience to all its righteous precepts, doing whatsoever it enjoins, in the way and manner it prescribes, and abstaining from every thing it prohibits, not only for a season, but so long as he is in subjection thereto, which must be so long as God remains a sovereign, and man a subject of his universal empire.

3. But such obedience in our fallen and unrenewed state is altogether impossible, the principle being wanting from which such obedience can only flow, namely, *love*, and a principle the opposite of this, occupies the mind; for “the carnal mind is “enmity against God, it is not subject to the law

“ of

(x) John i. 17.

(y) Rom. iii. 20.

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“ of God, neither indeed can be (z).” Hence the obedience of the natural and unconverted man, is, at best, but partial, imperfect, and constrained, the effect of education, custom, and servile fear. “ Now the end of the commandment is charity,” that is, “ love, out of a pure heart, and of a good conscience, and faith unfeigned (a).” But how impossible is it to love that, which a man at the same time has an enmity, a natural and fixed enmity to? An enmity which nothing but the all prevailing grace of God can remove. And from whence is the obedience of a good conscience to be expected, where “ both the heart and conscience are defiled” by innumerable acts of various kinds of sin and disobedience? and so long as man lies dead in trespasses and sins, and unenlivened by the Spirit of God, his best works are the works of unbelief, and therefore in the eye of the law, evil, and condemnable.

4. But thou art purposing to repent of thy past sins, and to lead a new life, and by thy future obedience, to atone for thy past offences. May the good Spirit of the Lord say *Amen* to thy purposes and intentions; but I still insist upon it, thou wilt not succeed, thy intended good works will not avail, for “ if righteousness come by the law,” that is, if a man can pay such obedience to the law, as thereby to work out a righteousness which may give him a claim to life, “ then CHRIST is dead in vain (b).” But I advise thee to carry thy purposes into practice, repent, and not only confess, but “ forsake thy sins” also, and as far as possible, devote thy whole future life to the service of God; read, and hear his word read, and preached; pray earnestly and frequently both in public and private; cease to do evil to thy neighbour, do justly to all, exercise mercy, relieve the fatherless and widows, and

(z) Rom. viii. 7.

(a) 1 Tim. i. 5.

(b) Gal. ii. 21.

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and if there be any other thing which may be included in the notion, or nature of christianity, abound in it, and abide in the steady perseverance thereof to thy latest breath. And suppose, if thy mind is vain enough, that this thy renewed and amended life, were perfectly faultless, every action adequate to the utmost requirements of the pure and perfect law of God, and thy whole conduct as blameless as that of an archangel; yet remember thou art still but an "unprofitable servant," and even then dost no more than what "is thy duty to have done always (c)." The former score of thy sins, yet remains uncanceled, and justice, agreeable to the sentence of the law, is still urging, "Pay me that thou owest." In this present supposed life of piety, thou payest for no more than thou daily receivest, and thou liest every moment at the mercy of thy creditor, who may in strict justice arrest thee at any time of thy life, and cast thee into the prison of hell, there to lie till thou shalt have paid the utmost farthing, which as an intire bankrupt (having no secret reserve) thou canst never pay to eternity.

5. But all this is a groundless supposition, and such a life of supposed piety and holiness, is nothing but the spurious offspring of thy own vain imagination; and such purposed holiness, as it has a tendency to still for the present the noisy and troublesome clamours of thy disquieted conscience, is a delusion, extremely dangerous to the eternal welfare of thy soul. "Who can bring a clean thing out of an unclean? Not one (d)." Thy heart unrenewed by grace is yet evil, and cannot possibly produce any thing better than itself. So that all thy specious piety, will be but like some fair and inviting fruit, whose rind appears sound and delicate, but rottenness and putrefaction has possessed

(c) Luke xvii. 10.

(d) Job xiv. 4.

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possessed the core. The Pharisees against whom our blessed LORD so sharply inveighed, were of this sort, they had a show of external piety, but within were all uncleanness.

6. Settle it in thy heart therefore, O man, that thy best works are unmeet to bear the test of the pure and perfect law of GOD; thy prayers the most devout and fervent of them, are wandering, cold, and abound with imperfections; thy repentance has need to be repented of, and those very tears from which thou dost denominate thy repentance to be sincere, want washing in the blood of the Lamb. Nothing but a complication of pride and ignorance can be sufficient to lay a foundation, false and dangerous as it is, for a delusive hope of acceptance with GOD, from the merit of our own works; Pride, in setting an undue value on our own poor and sinful performances; Ignorance, of the corruption and depravity of our own hearts, of the purity and perfection of the law of GOD, and of the absolute necessity of the blood and righteousness of CHRIST the LORD.

By the compleat and perfectly finished work of JESUS, a way of access is opened to offended Majesty, "GOD was in CHRIST reconciling the world unto himself (e);" and by him, says *Paul* in the text, "all that believe are justified, from all things from which ye could not be justified by the law of *Moses*." And this leads me under the third general head to shew the sufficiency there is in CHRIST to answer all the ends and purposes of our salvation.

III. 1. And this will appear by considering who he is that has engaged in this great and gracious work, and undertaken to bring salvation to a lost and ruined people. And I shall endeavour to demonstrate

(e) 2 Cor. v. 19.

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monstrate and prove the dignity of his adorable person by the five following arguments.

(1.) The titles and appellations given to him in the holy scriptures; names and titles which are applicable to none but the One only living and true God. First, He is called ELOHIM, *Isaiab xxxv. 4.* "Behold your God, *Elohim*, will come "with vengeance," which is intirely applicable to CHRIST, as appears by the following verses, compared with the work of CHRIST when upon earth. Secondly, He is called "IMMANUEL, which being "interpreted is God with us." Thirdly, He is called JEHOVAH, *Zech. xi. 13.* which compared with *Matt. xxvi. 15.* shews that CHRIST is JEHOVAH. Fourthly, "JEHOVAH sabbaoth," *Isaiab viii. 12—14.* compared with *1 Pet. iii. 14, 15.* also *Psalms xvi.* "I have set JEHOVAH always before me," which inspiration itself applies to CHRIST, *Acts ii. 25.* And again, fifthly, He is called by another inspired writer, "The living "God," *1 Tim. iv. 10.* And again, sixthly, by the same holy writer, "LORD of Lords, and KING "of Kings, the blessed and only potentate, who "only hath immortality dwelling in light which "no man can approach unto, &c." *1 Tim. vi. 15, 16.* Seventhly, He is called by *John* the true God; and, eighthly, in the apocalypse he stiles himself the "Alpha and Omega," *Rev. i. 17.* Ninthly, *Paul* in his epistle to *Titus*, ch. ii. 13. calls him the great God, "looking for the glorious appearing "of the great God;" now such appearance is never spoken of in the scriptures, but with respect to JESUS CHRIST. Tenthly, CHRIST is called "the "LORD of glory," *1 Cor. ii. 8.* And, eleventhly, By the evangelical prophet, CHRIST is introduced as the one only God, and besides whom there is not any other. *Isa. xlv. 22.* "I am (אל) God;" and that this is solely applicable to CHRIST, appears

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appears from *Rom. xiv. 11*. Hence, these names and titles being given to CHRIST, which can be applied to none but the One only living and true GOD, it follows that JESUS CHRIST, the glorious person preached to you from my text, is JEHOVAH the very GOD.

(2.) The work of Creation is solely attributed to CHRIST the eternal Word, for “In the beginning he was with GOD, and was GOD. All things were made by him, and without him was not any thing made that was made(*f*). For “by him were all things created that are in heaven, and that are in earth, visible, and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him(*g*). Now the scripture expressly says, “He that built all things is GOD(*h*).” And who sees not such a display of power and wisdom, in the things that are made, as none but a Being infinite in both, can pretend to lay claim unto?

(3.) From his own declarations concerning himself, when sojourning in our assumed nature here on earth. “I and my father are one(*i*);” and, “No man hath ascended up to heaven, but he that came down from heaven, even the son of man who is in heaven(*k*).” Again, “That they may be one, as we are, even as we are one.” “I am, saith CHRIST, the light of the world, and if ye believe not that I AM, ye shall die in your sins, &c. &c(*l*).”

(4.) We may learn who CHRIST is, from the high office appointed for him to sustain at the end of this world, namely, the judge of quick and dead. At which time we are assured he will render to every man according to his works; but in order to this, he must necessarily be acquainted with all the works

(*f*) John i. 1, 3.

(*g*) Coloss. i. 16.

(*h*) Heb. iii. 4.

(*i*) John x. 30.

(*k*) John iii. 13.

(*l*) John xvii. 11, 22.

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works of evil-doers however secret, not only words, and actions, but also the thoughts of the heart. Now the knowledge of man's heart is a prerogative peculiar to JEHOVAH, as appears from *Jeremiah* (m), therefore CHRIST the appointed judge of quick and dead, of whom we now speak, is JEHOVAH, the sole and self-existing LORD.

(5.) Who CHRIST the Saviour is, we may furthermore learn from the expectation raised in the hearts of believers, of being with him and enjoying him for ever. "I will that they whom thou hast given me, be with me where I am (n)." And again, "I go to prepare a place for you, and I will come again, and receive you to myself, that where I am, there ye may be also (o)." But the felicity of glorified spirits, will consist in the enjoyment of God, therefore CHRIST is God, and the enjoyment of him will be the supreme happiness of the saints in glory.

2. The sufficiency there is in CHRIST for the salvation of all that believe, will furthermore appear from what he has done and suffered in order thereto. With respect to the former, he was voluntarily made under the law, and subjected himself to all its righteous precepts. This appears from *Psalms* xl. 6—8. "Lo I come, I delight to do thy will, O my God," which, by the apostle to the *Hebrews*, is applied to CHRIST, chap. x. 5, 6. And herein he yielded obedience so perfect, uniform, and compleat, that "he magnified the law, and made it honourable (p)," and hereby, says the prophet *Daniel*, "brought in everlasting righteousness;" and this imputed to believers, renders them amiable and acceptable in the sight of God.

With

(m) Jer. xvii. 10.

(o) John xiv. 2.

(n) John xvii. 24.

(p) Isa. xlii. 21.

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With respect to the latter, what CHRIST has suffered, was fully answerable to the most rigorous demand of justice; and the utmost penalty the law could inflict. Were the offenders left liable to the *Curse*? "CHRIST hath redeemed us from the curse of the law, being made a curse for us (q)." Had we exposed ourselves to the indignation of injured deity? "He was wounded for our transgressions, and bruised for our iniquities, the chastisement of our peace was upon him, and by his stripes we are healed (r)." And again, saith the Holy Ghost by the mouth of *Peter*, "He bare our sins in his own body on the tree, and suffered, the just, for the unjust, that he might bring us to God (s)."

3. The sufficiency of salvation by CHRIST is yet further manifest, when it is observed, that what he did and suffered, was intirely vicarious, that is, in the place and stead of others; not only to render salvation possible for any who should *will* to be saved, but to make salvation certain to all for whom he shed his blood, by renewing their hearts, enlightening their minds and making them *will* to be saved. And becoming surety for his people, in consequence of which it behoved him to die, in their place and stead, hence their salvation is insured by justice itself; for "who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is CHRIST that died, &c (t)."

4. The relation in which CHRIST now stands to his people, affords still further manifestation of his sufficiency to save. "Because the children were partakers of flesh and blood, he likewise also himself took part of the same (u); and therefore

(q) Gal. iii. 13.

(r) Isa. liii. 5.

(s) 1 Pet. ii. 24. and chap. iii. 18.

(t) Rom. viii. 33, 34.

(u) Heb. ii. 14.

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fore, as our brother and high-priest, can sympathize with us in all our sufferings; and possessor of infinite power is "able to save to the uttermost." Believers in CHRIST are one with him, "members" "of his body, of his flesh, and of his bones (*w*);" and begotten by the Word, the incorruptible seed, quickened by his Spirit, and renewed by his grace, live in him, through him, and to him, and "because he lives, they shall (for ever) live also (*x*)."

5. Justification, or that pardon of sin believers obtain through CHRIST, has three special excellencies, which render it most valuable and desirable.

1. It is "a free pardon;" free, as dispensed to sinners poor, and undeserving, although obtained for us at the exorbitant price of the precious blood of the Son of God. Mercy may move for the pardon of an offender, (such did the mercy and everlasting love of God in behalf of sinners,) but strict justice forbids a dispensation of such pardon without a satisfaction condign, and fully adequate to the nature of the offence; but such satisfaction being made, (as is the case with CHRIST's undertaking for his people,) strict justice forbids the pardon to be refused to the offenders for whom it was made. Hence all believers in CHRIST being the persons for whom he has made an entire satisfaction, (for their faith is a proof of their being his) are legally intitled to the pardon he has procured, although they have nothing in heart or life, for which they might deserve it. "They are justified, (pardoned) freely by his grace, through the redemption that is in JESUS CHRIST (*y*)."

2. It is a full pardon, extending to the most aggravated crimes, and comprehending every fault of heart and life, every kind of sin original and actual.

(*w*) Eph. v. 30.

(*x*) John xiv. 19.

(*y*) Rom. iii. 24.

SALVATION BY CHRIST. 19

actual. All past transgressions are actually blotted out, and "cast into the depths of the sea," and atonement is already made by the blood of CHRIST, and grace lodged in his hands, for the pardon of all future offences, a sense of which, shall from time to time be sealed on the mind of believers, made penitent through that grace laid up for them in CHRIST their head.

3. It is a "final pardon;" that is, a pardon which the Lord will never repent of, nor retract. As it is a pardon freely dispensed to the guilty and undeserving, purely on the account of a price paid and accepted, the reason for perpetuating the favour, must ever remain the same. Pardon is not given to sinners believing in CHRIST on condition of something done, or to be done by them; not for the sake of their repentance, however sincere, nor for the sake of their faith however strong and evangelical; but purely and solely for the sake of CHRIST, and the oblation made of himself upon the cross. Hence we may infer,

I. Seeing so glorious a Person has engaged himself in this mighty work; and HE has submitted himself to death for sin, "in whom was no sin (2)," and "in whose mouth there was no guile," that God can now in justice "justify the ungodly," and the sinner; for HE "was made sin for us who knew no sin, that we might be made the righteousness of God in him." Mercy can now be dispensed to the vilest offenders, and the greatest of sinners may obtain pardon through the adorable JESUS. In him, "Mercy and truth having met together, righteousness and peace having kissed each other," a foundation is laid for hope, and a way of access is consecrated for the most flagiti-

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(2) Rom. iv. 5.

20 SALVATION BY CHRIST.

ous offender, and whosoever will may now come, and "take of the water of life freely."

Careless sinners, "Hear the word of the LORD, "Wherefore do ye spend money," waste your precious time and strength, and lay out your all "for that which is not bread," can neither nourish nor sustain the life of your precious souls, "and your labour for that which satisfieth not," but will still issue in painful disappointment? "Hearken diligently unto me, and eat ye that "which is good." CHRIST is the bread of life come down from heaven, to give life unto a perishing world, and will ye still fly from the arms of his mercy? If ye still obstinately persist in your sins, and refuse to submit to the sceptre of his love, I give you warning, fear to feel the weight of his vindictive arm, fear to be broken in pieces by his iron rod. Say not in thine heart, "Tush, "God seeth not, he will not regard." Be assured his eyes are upon thee, he knows thy down sitting, and thy uprising, and takes an exact account of all thy sins, for which he will assuredly bring thee into judgment. Think not that God whom thou provokest by thy daily sins, is too merciful to be just, or too long-suffering ever to call impenitent sinners to an account for their ungodly deeds, for I have a word to drop in thine ear from the mouth of the LORD, enough to shake thine inmost soul, and fill thy obdurate heart with terror and amazement, hear it and tremble; "He that being often "reproved, hardeneth his neck, shall suddenly be "destroyed, and that without remedy."

Inference II. Seeing the LORD JESUS CHRIST hath undertaken and appeared now in the end of the world "to put away sin by the sacrifice of himself;" and hath so far accomplished the gracious design that before he left the world he pronounced
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SALVATION BY CHRIST. 21

the mighty undertaking "FINISHED," let the hands that hang down be strengthened, and let mourning souls be comforted. See here in the precious Redeemer, a fulness of all thy soul can possibly want. See him ready with a flaming heart, and a bountiful hand to confer whatever favour thy soul can wish,

Pardon, peace, and joy, and pow'r,
Guilty Sinner thou may'st now receive;
Now's the acceptable hour,
Now in JESUS CHRIST the LORD believe.

Say not "I am a sinner, and therefore unworthy of salvation;" for because thou art a sinner, thou hast the greater and more rightful claim to salvation, "for CHRIST came to seek and to save the lost," and the sick and afflicted need the physician, not the whole. Thou hast nothing to recommend thee to the favour and acceptance of GOD; true, yet hast thou in JESUS every thing that may recommend thee with acceptance, for he of GOD is made unto all that believe, "wisdom, righteousness, sanctification, and redemption." Come then ye mourning souls dry up your tears, for JESUS wept and was sorrowful that ye might laugh and rejoice, he was poor that ye might be rich, and was contemned and rejected of men, that ye might be honoured and accepted of GOD. He was reputed a sinner that ye might be reputed righteous, and bowed his head to death, that ye might be made partakers of everlasting life and glory.

Inference III. Seeing CHRIST by the shedding of his blood has made an atonement for sin, and by the obedience of his life has brought in an everlasting righteousness; whoever seeks to atone
for

22 SALVATION BY CHRIST.

for his own sins by repentance and amendment of life, and to obtain the favour of God, and eternal felicity by his own works, slights, undervalues, and tramples upon the precious blood of the Redeemer, and sets at nought his compleat and perfect righteousness, the consequence of which will be, that his sins unatoned and unpardoned, will rise up in judgment against him, and his soul being found naked and polluted, will be sentenced to “everlasting destruction from the presence of the “LORD, and from the glory of his power.”

Beware then, ye self-justiciaries, sons of pride, who sport yourselves with your own deceivings, lest that come upon you which is written, “Behold, ye despisers and wonder and perish; for “as I live, saith the LORD, every knee shall bow “to me, and every tongue shall confess to God;” ye who now refuse to have this man to reign over you and to save you, shall one day hear him say, “Bring those men,” those proud and haughty rebels, “and slay them before me;” and who will then be able to deliver you from his hand?

Sinners in general, suffer me to reason with you. What is there in this world so valuable or desirable, that for a moment's enjoyment thereof ye should barter your precious souls? Has the world hitherto been able to satisfy the desire of your heart? No, has it not ever been lavish in its promises, but unfaithful in performing, have ye reaped any thing from the most promising prospects but painful disappointment? All its boasted abundance cannot fill that aching void in your heart, nor is it possible to insure its scanty happiness for a day to come. What has the world done for you that you should set your heart upon it? Gratitude demands our love to those by whom we are beloved, but nature teaches the very brutes to know
and

SALVATION BY CHRIST. 23

and avoid their bane. The world is an enemy in every form, and never more so, than when it treacherously puts on the garb, and smiling aspect of a friend.

What have ye on the contrary found in JESUS, for which ye should flee from him as though he was your enemy? How can ye find it in your hearts although they were adamant and steel to rake in his bleeding wounds, and crucify him afresh by indulging your sins and falling in with his avowed enemy, an evil world? Do not your hearts melt at the remembrance of what ye have done? Can ye forbear to weep? I weep for you, and write these lines with ink diluted with my tears.

What is there not in the precious Lamb of God, for which ye might deservedly love him? All beauty, all glory, all perfection, flow from him, and appear in creature-brightness, creature-excellency, by a weak reflection, but in solid and substantial fulness concenter in him. "HE is the fairest among ten thousand fair, HE is altogether lovely. HE is the rose of Sharon, and the lily of the vallies, white and ruddy, altogether lovely;" WHITE in spotless innocence; RED with the blood of his passion, O sinners, behold him!

What has not JESUS done to claim your warmest affection and intirely captivate your hearts? Is there no force, no influence in love? Learn the vehemence of the flame from the amazing expressions thereof.

Love in his bosom burn'd e'er time began,
And influenc'd by love HE put on man,
His uncreated glory laid aside,
And smit with love for man, for man he dy'd:
Nor icy death could quench that flame of love,
By love he rose, and loving, lives above.

Reject

24 SALVATION BY CHRIST.

Reject not, O sinners, his overtures of love and mercy, but throw down your arms, fly to his embraces, and be for ever happy in the enjoyment of him, "For whosoever believeth in this man is justified from all things, from which ye could not be justified by the law of *Moses*."



A FEW



A FEW
C A U T I O N S
A N D
D I R E C T I O N S,

DESIGNED

To secure the BELIEVER'S safe and comfortable
Walk through this Valley of *Baca*, the Wilder-
ness of the World, to the heavenly *Zion*.

I S A I A H xxvi. 3.

Thou wilt keep him in perfect Peace, whose Mind is fixed
on thee, because he trusteth in thee.



C A U T I O N

A N D

D I R E C T I O N

D E S I G N

To secure the believer's life and comfortable
Walk through the Valley of Tears, the Whiter-
ness of the World, to the heavenly Zion.

I S A I A H XLV

Thou wilt keep him in perfect peace, whose mind is still
on thee, because he trusteth in thee.

A FEW

CAUTIONS

AND

DIRECTIONS, &c.

“**B**EING justified by faith, we have peace
“with God, through our LORD JESUS
“CHRIST (a).” And as every man who
hath obtained a treasure would desire to preserve
it, and use all probable means in order thereto;
so, as no treasure upon earth can be equally preci-
ous, as the peace of God, his dear children, whose
privilege and property it is, should desire above all
things to retain their hold of this, and therefore
use all likely methods to succeed.

I. Permit me, first, to congratulate you on the
blessedness you have attained unto; through faith
in our precious IMMANUEL, ye are made *Kings* and
Priests unto God. Having believed in Jesus, your
sins are blotted out, and your transgressions are
buried in eternal oblivion. In our dear Redeemer,
ye are adopted into the family of heaven, are made
heirs of God, and co-heirs with the LORD JESUS
CHRIST. An inheritance is reserved for you in
heaven, whose special properties are *incorruptible*,
undefiled, and *never-fading*. Ye are not as yet in-
deed come to the full possession and fruition of it,
but ye have received the earnest, and have been
sealed unto it from the time ye first heard the word
of God, and believed in truth; and your heavenly

D 2

Father

(a) Rom. v. 1.

Father is now leading you through the dreary wilderness of this world, to that good land which floweth with milk and honey, and every eternal good.

What I wish therefore, and am about to attempt in few words, is to recommend to your observation such a behaviour and conduct, as may at once do honour to your profession, and secure to yourselves a safe and comfortable passage through life, to that happier world above, where sin and sorrow shall molest us no more, where sickness and death shall not invade us; where God will wipe away all tears from our eyes, and where we shall see JESUS as he is; and, O comfortable thought! we shall be with him for ever. Therefore,

(1.) Beware of every thing that would allure, or draw away your hearts from JESUS. Have ye found him to be the *Messiah*, IMMANUEL, the very and eternal JEHOVAH, inhabiting a human body, united to the human nature, in order to suffer what man had deserved, and to do what justice might demand? Have ye been taught to know the dignity of his person, by the teachings of his blessed Spirit? Let nothing shake your confidence herein; "If this foundation be destroyed, what shall the righteous do?" A Saviour not possessing the perfections, the incommunicable perfections of deity, cannot be sufficient to save you; but in JESUS all that fulness dwells.

(2.) Having believed in CHRIST, ye experience that peace which is the effect of pardoned sin, which, to preserve, continue still to trust. "Trust in him at all times, O ye people;" for "thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." Ye may

may have days of darkness, still trust; days of distress, when God may hide his face from you, and all sensible comforts may be withdrawn, and spiritual joys may all be blasted, still trust; God is faithful, and all his promises in CHRIST JESUS are *yea* and *amen*. Nature may be abused, and mothers become monsters; a woman may forget her sucking child, and not have compassion on the son of her womb; “yet will I not forget thee,” saith the LORD (b). Satan, as a roaring lion, may lie in wait to destroy, and “walk about seeking “whom he may devour;” but do ye resist him, stedfast in the faith; hold firm that shield, and quench his fiery darts. The world may thrust sore at you, but love it not, fear it not; its smiles and frowns are alike inimical to the peace and comfort of God’s dear people; but what is there in either to excite your hope, or move your fear? Its pomp and gaudy show is a mere shade, the shade of a nothing, the picture of a dream; it eludes the most eager grasp, disappoints the most sanguine hope, and escaping the possessor, leaves a sting behind. Why fear its frown, whose favours are so worthy of contempt? “We want but little, nor “that little long. We brought nothing into the “world, and it is certain we can carry nothing “out (c).” Why fear the frowns of men? Their breath is in their nostrils, and their feeble rage can extend itself no further, than in executing the just and unalterable sentence past on all; and all their wrath your heavenly Father can with ease restrain, and so dispose both men and things, that what designed, and seemed to threaten you with some calamitous event, shall issue in your good.

(3.) If

(b) Isa. xlix. 15.

(c) 1 Tim. vi. 8.

30 A FEW CAUTIONS

(3.) If it be possible, never lose sight of JESUS; but running with patience your appointed race, still "look unto him (d)." Ten thousand objects will present themselves in order to divert your mind, and draw away your heart; but still, "look unto JESUS;" HE is the perfection of beauty, the fairest among ten thousand fair, and when seen by the light of his own Spirit, when viewed with an eye of faith, all creature-beauty appears deformed in the contrast, and all its excellency and splendor is eclipsed into total obscurity and darkness; "The world sees him not (e);" and therefore in time past some have scornfully asked, "What is there in thy beloved? &c." Indeed, to nature's unenlightened eye, "there is no form, nor comeliness, nor beauty in him, that he should be desired (f);" but to them that believe, CHRIST is precious. Every thing con-centres in him for which he is to be desired, CHRIST is all, and in all; in him, brethren, there is a *fulness*, a plenitude of mercy, grace, power, kindness, compassion, and every good his people need; and from this fulness we do receive, and hope to receive through eternal ages. O bless ye the LORD. Receive, my brethren, the word of exhortation in the spirit of love and meekness; and to preserve your peace, and walk comfortably through the valley of *Baca* till you reach the hill of *Zion*, attend the following Cautions and Directions.

1. Watch over your hearts at all times, with the utmost, and unremitting diligence; "My son, keep thy heart with all diligence (g);" or perhaps more literal, "above all, keep thy heart;" if thy affairs are too many, various and diffused to be attended

(d) Heb. xii. 2.

(f) Isa liii. 2.

(e) John xiv. 17.

(g) Prov. iv. 23.

AND DIRECTIONS, &c. 31

attended severally as they ought, let any, even the most important, yea let all of them rather lie neglected than thy *heart*. By no means suffer your hearts to be as a common mart, where all of every nation and of every kind may croud, and cheapen, and negotiate; not like a public road, a thoroughfare, where all may pass and press, a mingled throng, where prince and peasant, noble and ignoble, claim an equal right, and unmolested walk. Your hearts were originally made for God, and none but God can fill and satisfy their large desires. Let not the palace of the King of kings be made a cage of unclean birds, of foul and filthy lusts. The devil may insinuate, suggest, and inject many things even the most wicked, blasphemous, and abominable temptations; but, as *Abraham* drove away the busy birds from the carcases, so immediately and resolutely resist the entrance of these, and turn to JESUS, cry for aid, "LORD save, or I perish;" LORD "the enemy cometh in like a flood, now let thy Spirit lift up a standard against him:" and let not these sinful thoughts, which as they come from Satan are chargeable to his account alone, become thine, by giving them a place in thine heart. So much of the depraved nature yet remains in the children of grace upon earth, as may frequently send forth a nasty stench, and emanate such purulent thoughts, as may shock and grieve thy inmost soul; at such times, as fast and as far as possible, fly from thy self, get to thy LORD right early, lay thy complaints before him, solicit his aid, say unto him, LORD, "the heathen are come into thine inheritance, thy holy temple have they defiled, send help from thy sanctuary, and strengthen me out of *Sion*;" and beware of dropping thy shield, or casting away thy confidence, because of these
rising

rising corruptions; thou mayest well be humbled in the very dust under the consideration of what sin has done in thy soul, and that after all the manifestations of the love of God to thee, and the marvellous communications of his grace, such a rebel should yet lurk in thy heart, and such abominations should be found in a soul given up to the reign of JESUS; yet remember, "there is no condemnation to them that are in CHRIST JESUS, who walk not after the flesh, but after the Spirit." And by new supplies of grace, received by renewed applications to a throne of grace, lay double fetters on thy daring foes, put under hatches every rebel thought, and fast bind down the man of sin; nor cease too soon the search, nor be too hasty to conclude thy sins are all subdued, and will raise disturbances in thy soul no more; sin is deceitful and hides and lurks in the dark mazes of thy treacherous heart; and oftentimes does but retire to rally its scattered forces, and make an unexpected assault with the greater hopes of success; therefore let it be your daily work to "mortify through the Spirit, the deeds of the body," and as good soldiers of JESUS CHRIST endure hardship.

2. Be much in meditation, O believers, "meditate on these things (h)." The field for meditation is large, subjects are many, and the exercise useful; *Isaac* went to meditate in the open fields, at even-tide, resolve upon the exercise, and you will not be at a loss to find a proper place, or time, and numberless occurrences in common life, may furnish you with matter, but let prudence, under the influence of grace, point out the most useful and interesting. It may not be useless to meditate

(h) 1 Tim. iv. 15.

meditate on human life, its vanity, shortness, uncertainty, in order to lessen the inordinate love of life, and wean our affections from earth, and earthly things. Frequently walk to the borders of *Jordan*, view the rapid flood, prepare to ford the profound channel, and fix your eyes with pleasure on the opposite shore; behold the flowery meads of *Canaan*, and let your pious meditations lead you through its fertile valleys, and seat yourselves delighted on the delectable hills. And by such sallies of the soul in sacred meditation, enkindle divine rapture in your hearts, enflame your affections with ardent wishes for the realization of those delightful and transporting scenes, that with blessed *Paul*, ye may "feel a desire to depart, and to be with *CHRIST*," which is preferable to all things here below.

3. When divine meditation has rapt your soul in extasy, and carried it forth in longing desire after the courts of God, then pour out your hearts before him in prayer; present your petitions in the name of *JESUS*, and let your supplications, supported by a lively faith, and attended with the amiable retinue of praise, thanksgiving, gratitude, and love, ascend on the balmy wings of enkindled devotion, and enter into the presence of *JEHOVAH*. "Pray without ceasing (i)." Prayer should be esteemed as the element in which the believer's life best grows and thrives; the prayerless christian is a breathless man, and therefore, in propriety of speech, no man at all. Praying moments, when retired from the giddy world, and noisy throng of bustling men, if my experience be right, are the happiest moments of the christian's life; how often in this holy exercise doth God fulfil his word, and

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even

(i) 1 Theff. v. 17.

even "while we are speaking hear," and while calling upon him send a gracious answer down. When time and place afford not opportunity for drawing nigh to God in *oral* prayer, be much engaged in *mental*; lift up your hearts, and let pious ejaculations, winged with the sacred ardor of a devout soul, frequent and fervent, penetrate the immensity of space, and appear as suppliants in the courts of heaven's eternal King. And when ye draw near to God in prayer, impress your mind, as much as possible, with a sense of the majesty and matchless grandeur of that incomprehensible Being; that you may approach him with reverence, and while ye rejoice in him, it may yet be with trembling. View the Father in the face of the Son; "No man, saith our LORD, cometh unto the Father, but by me;" now as believers in JESUS, consider that "ye have a great high Priest, JESUS the Son of GOD, who is passed into the heavens," and therefore, "Come ye boldly to the throne of grace to obtain mercy, and find grace to help you in the time of need."

II. That ye may live comfortably, walk safely through the wilderness of this world, do honour to your profession, and promote the Redeemer's interest, "let your words be seasoned with grace(k)." Your tongue will generally be deemed an index of your heart, for from the "abundance of the heart the mouth speaketh (l);" therefore manifest a right state and disposition of heart by your words and conversation, that those who hear you, may be constrained to infer favourably concerning you, and to aver that you have been with JESUS, and are instructed in the language of *Canaan*. "Let no corrupt communication proceed out of your

(k) Coloss. iv. 6.

(l) Matt. xii. 34.

“ your mouth, but that which is good, to the use
 “ of edifying, that it may minister grace unto the
 “ hearers (*m*).” Not “ filthiness, nor foolish talk-
 “ ing, nor jesting, which are not becoming (*n*);”
 much more is it beside, and contrary to your cha-
 racter, to rail and speak evil of any one; “ Put
 “ them in mind to speak evil of no man (*o*); to be
 “ no brawlers, but gentle, shewing all meekness unto
 “ all men.” Perhaps some one has spoken evil of
 you, and railed and reproached you, &c. Be it so,
 why should you imitate what you disapprove, and
 render yourself guilty of a crime you condemn? He
 that returns “ railing for railing,” not only disobey-
 s an apostolic injunction (*p*), but renders himself equally
 obnoxious and blame-worthy with him that pro-
 voked him, with this small difference only, he is
 wicked a little later than his fellow-sinner. Be
 advised therefore, my brethren, and be sparing of
 your words, remember it is written, “ By thy words
 “ thou shalt be justified, and by thy words thou
 “ shalt be condemned (*q*). In a multitude of
 “ words there wanteth not sin (*r*).” Few men have
 attained to the happy art of speaking much, and
 well. You will not often have cause to repent that
 you have spoken too little, but the contrary is
 very common. Our wise and gracious Creator
 hath given us two ears, but only one tongue, and
 hath taught us in his word, to “ be swift to hear,
 “ but slow to speak (*s*).” But especially, my
 brethren, be careful what ye utter with your
 tongue, or with your pen, which is no less the
 language of your heart, in the presence, or which
 may come to the knowledge of those who fear not
 God. Hear *David*’s purpose, “ I said, I will take
 “ heed to my ways, that I sin not with my tongue;
 “ I will

E 2

(*m*) Eph. iv. 29.

(*o*) Titus iii. 2.

(*q*) Matt. xii. 37.

(*s*) James i. 19.

(*n*) Eph. v. 4.

(*p*) 1 Peter iii. 9.

(*r*) Prov. x. 19.

“ I will keep my mouth with a bridle, while the
 “ wicked is before me (t).” The people of God,
 by their unhappy contests with one another, do
 but corroborate the arguments of deists, &c. and
 while they squabble about the *circumstantial*s of
 christianity, and that frequently with a spirit and
 temper which are very far from doing honour either
 to the contenders or their cause, the men of the
 world in general, always unfriendly to real religion,
 deride and trample its *fundamentals* under foot.

III. “ Let your conversation be as it becometh
 “ the gospel of CHRIST (u). Let the aged men
 “ be sober, grave, temperate, sound in faith, in
 “ charity, in patience. Let the aged women like-
 “ wise be in behaviour as becometh holiness, not
 “ false accusers, not given to much wine, teachers
 “ of good things; that they may teach the young
 “ women to be sober, to love their husbands, to
 “ love their children, to be discreet, chaste, keep-
 “ ers at home, good, obedient to their own hus-
 “ bands; likewise let young men be sober-minded;
 “ let servants also be obedient unto their own
 “ masters, and please them well in all things, not
 “ answering again, not purloining, but shewing
 “ all good fidelity (x). And ye masters, do the
 “ same things unto them, forbearing threatening;
 “ knowing that your Master also is in heaven.
 “ Let wives submit themselves unto their own
 “ husbands, and let husbands love their wives,
 “ even as CHRIST loved the church, and gave
 “ himself for it (y). Let children obey their
 “ parents in all things, for this is well-pleasing
 “ unto the LORD; and ye fathers provoke not
 “ your children to anger, lest they be dis-
 “ couraged (z).”

And

(t) Psalm xxxix. 1.

(x) Titus ii. 1—11.

(z) Coloss. iii. 20, 21.

(u) Phil. i. 27.

(y) Eph. v. 22, 25 —vi. 5, 9.

And as believers, and partakers of the grace of God which is in CHRIST JESUS, remember, all this is justly to be expected from you, in as much as the "grace of God which bringeth salvation teacheth," disposeth the partakers of it, "to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world (a)." Let all your actions therefore, and your whole deportment, in the several stations in which by the providence of God ye are placed, be conformed to, and all squared by the rule of God's holy word, and agreeable to the dignity of your high calling.

IV. "Be not conformed to this world (b)." And retrench your connections with the men of the world, and your concerns for the things of it, as much as you possibly can, consistent with your situations, dependants, family-concerns, &c. "for ye are dead, and your life is hid with CHRIST in God; set your affection on things above, not on things on the earth, &c (c)." Ye can have no fellowship with carnal persons, therefore court not, but rather avoid their company, when ye have no necessary call to converse with them; ye may be losers by them, but ye cannot hope to gain. If necessarily called into company and conversation with such, earnestly intreat God for his presence with you, and his supporting grace before such interview; and beware of self-confidence, "remember *Peter*." And take heed, lest by any behaviour unbecoming your character and profession, ye not only afford an occasion of reproaching that honourable name by which ye are called, but sow the fertile seeds of bitter repentance, which ye must

(a) Titus ii. 11, 12.

(b) Rom. xii. 1.

(c) Coloss iii. 1, 2.

must necessarily reap afterwards: therefore keep your ground, join not in the loud and empty laugh excited by trifling and frothy conversation; much less incline to smile at any thing ridiculously impious.—In such company, reproof would be accounted rude and unpolite, and he that suffers sin to pass without reproof, must expect, if he be in the state I am now supposing, namely, a believer in JESUS, I say, he must expect to be reproved by his own conscience. For these, and such like reasons, I advise, “Come out from among them, and be ye separate;” for my own part, I would ever say, “My soul come not thou into their secret, and to their assembly, mine honour be not thou united.”

V. In your interviews with christian brethren, beware your conversation be not light and trifling; much less censorious, and reviling, &c. Speak of the absent sparingly, and agreeable to truth; and rather hide than lay open and expose their faults. The conversation of christian brethren is not always so well guarded, confined, and savory, as might be wished. Topics that have little or no affinity to vital religion, are too frequently introduced and cultivated; while those of a religious kind are either not judiciously chosen, or not prudently and piously treated. Aim therefore not only at pleasing, but instructing and edifying one another, provoking to love, and to good works. “They that feared the LORD spake often one to another, &c. “and the LORD heard it (d)”. Always conceive of yourselves as in the presence of God, let “Thou, God, seest me,” ever be in your minds, and be no less fearful of offending God, or acting in any wise unbecoming your character one amongst another,

(d) Mal. iii. 16.

ther, and as it were in private, then you would be in the most public places, and that in the face of the world. Aim at an uniform character; and as much as may be, be every where, and at all times the same, *be christians*.

VI. Let not your religious visits take up too much of your time; let them neither be too often repeated, nor too long continued; variety and change are most pleasing to *natural* life, and under the conduct of pious prudence, both pleasing and profitable to the *spiritual*. With respect to myself, I have sometimes been engaged in religious exercises and conversation, until I had not only lost all pleasing relish and desire for divine things, but such a torpitude and languor has fallen upon my soul, as rendered (at that time) religion rather disagreeable than desirable. On the contrary, affect not too much solitude, lest an unsociable, morose, and unkind disposition of mind become prevalent in you; than which, there is nothing reflects greater dishonour on religion, nor is more prejudicial to the benefits we should mutually strive to contribute as sociable creatures one to another.

VII. "If riches increase, set not your hearts upon them (e);" value not yourselves according to what you possess of this world's good, &c. It is scarce possible for you to be exalted a degree higher than another in wealth, or worldly honour, and not to conceive yourselves so much better; but who must not confess upon a very superficial enquiry, the deception, and danger also arising therefrom. Riches, and honour, &c. are edged tools, knives, swords, &c. an indulgent parent would not forbid a child to handle and play with these,

(e) Psalm lxii. 10.

these, but because he loves him, and would not that he should suffer harm by them. Your heavenly Father, believers, would not lead you in poverty and contempt through the world, if he did not know it to be the safest way for you, for “the earth is the LORD’s, and the fulness thereof;” “and no good thing will he withhold from them that walk uprightly (f).” *Abraham* gave gifts, “&c. to the sons of the concubines, and sent them away: but to *Isaac* he gave all that he had (g).” Therefore, set not your affection on things below, but on things above; let your hearts, my brethren, be where your treasure is; JESUS, and inconceivable bliss in him, are reserved for you in heaven.

VIII. If, on the contrary, ye are poor, afflicted, neglected, and no man seemeth “to care for your soul (b),” take comfort in this, that the LORD hath respect unto you, “and careth for you (i).” An inheritance is reserved for you in heaven, be not then anxious about the things of time, and earth, having the LORD for your portion, be satisfied with him. Your afflictions and trials may be many, sharp, and very trying, but remember their duration is not long; “Sorrow may endure “for a night, but joy cometh in the morning;” and your heaviest afflictions, when compared with that exceeding and eternal weight of glory, are but light and momentary.

IX. Be well persuaded in your minds of the sovereignty of God, and his universal government
of

(f) Psalm xxiv. 1. and lxxxiv. 11.

(g) Gen. xxv. 5, 6.

(b) Psalm cxlii. 4.

(i) Psalm xl. 17.

of the world. "The LORD reigneth, let the earth
 "rejoice (*k*);" and let your hearts be glad ye
 children of the most High. All events issue ac-
 cording to his will, and invariably corresponding
 to the grand incomprehensible plan laid down by
 infinite and unerring wisdom, before the founda-
 tion-stone of this massy fabric was laid, or the
 uplifted curtain had exhibited to the wondering
 eyes of men or angels, the amazing drama of the
 universe. Be not too hasty in concluding from
 premises not well understood; he that believes
 shall not make haste: what the LORD is doing at
 present, and the reason why, be not anxious to
 know, but wait his leisure; suffer him, without
 your murmuring, to work his will in his own
 way; and suffer him to bless you without being
 offended at him, or pretending to direct him
 how.

X. Be well instructed in the terms and con-
 ditions of your salvation, that "ye may be able to
 "give a reason of the hope that is in you, to
 "every man that asketh you with meekness and
 "fear (*l*)." Terms and conditions there are, be
 assured, and without the fulfilment of which, there
 can be no salvation for sinners. The terms and
 conditions settled in the redemption-covenant, as
 manifestly appears from the word of God, were,
 that CHRIST, in order to save sinners, should
 assume the nature of those offenders he would save;
 and to accomplish his design, should appear as
 surety for them, discharge the debt they had con-
 tracted, and were unable to pay; suffer the penalty
 their offences had exposed them to, and which in-
 flicted on themselves, must have issued in their
 everlasting woe. With respect unto which, he

F

was

(*k*) Psalm xcvi. 1.(*l*) 1 Pet. iii. 15.

was "set up from everlasting (*m*);" and was "a
 " Lamb slain from the foundation of the world (*n*);"
 having "engaged his heart to draw near to
 " God (*o*):" all which engagements, conditions, and
 stipulations, he faithfully fulfilled; "being wound-
 " ed for our transgressions, bruised for our ini-
 " quities, and bearing our sins in his own body
 " on the tree (*p*);" and in the human nature,
 which for our sakes he had assumed, and taken
 into union with the divine, "HE was made sin
 " for us, who knew no sin, that we might be
 " made the righteousness of God in him (*q*)."
 Therefore, the blessed JESUS having suffered the
 full desert of the sins of his people, having drunk
 the cup of the wrath of God mingled with every
 bitter ingredient that offended justice could re-
 quire; having made "reconciliation for ini-
 " quity (*r*);" and by a holy and obedient life,
 "magnified the law, and brought in everlasting
 " righteousness," &c. Not the pure and holy law
 of God can, justice saying it is *enough*, demand or
 inflict *more*. On this well-finished work of JESUS,
 your substitute and surety, then, believers, firmly
 lean, repose your confidence; let no man shake
 this foundation of your trust; for in that JESUS
 died, believing in him ye shall never die, and sure
 as now HE lives, ye shall live with him also.

XI. See that your views and conceptions of
 God also, be according to the discoveries he hath
 made of himself; as possessing all possible and in-
 finite perfection. The sole, supreme, and first
 grand cause of *all*; incapable of change, abiding
 always what he always was, and must, and will
 eternally

(*m*) Prov. viii. 23.

(*o*) Jer. xxx. 21.

(*q*) 2 Cor. v. 21.

(*n*) Rev. xiii. 8.

(*p*) Isa. liii. 5. 1 Pet. ii. 24.

(*r*) Dan. ix. 24.

eternally remain. Therefore, let his immutability be always a fountain of support and consolation to your souls. Whatever discoveries he hath made of his eternal purposes and designs of love to his church, it is not possible those purposes should suffer change, nor is it in the power of men or things to frustrate his designs. "I am the LORD, "I change not, therefore ye sons of *Jacob* are not "consumed (s)." Ye are liable to innumerable vicissitudes, all of man is mutable; your inward frames and feelings are capable of varying with the wind; and while ye live by sense, and infer your interest in the LORD only from what ye feel, your hours of inward joy and consolation will be full of dark and painful interruptions; and your comforts in the LORD will ever be exposed to the bleak and blighting winds of numberless temptations.

XII. Nor be less mindful of his power, when *Abram* was called to sojourn a stranger, in a strange land, to animate and encourage him in his peregrinations through the unknown and inimical country, the LORD appeared unto him and said, "I am the almighty God (t);" or, perhaps with greater propriety and pertinency, I am *El Shaddai*; "God all-sufficient." What can ye want then, my brethren; that is not laid up for you in your God? The God of *Abraham* is yours, and his sufficiency is for your aid. His mercy is sufficient to cover all your failures, your weaknesses, your short-comings, and every thing of sin. His grace is sufficient thoroughly to renew your souls, subdue your rebellious lusts, and bring into captivity every aspiring thought that shall at any time exalt itself against the knowledge of CHRIST your LORD,

F 2

and

(s) Mal. iii. 6.

(t) Gen. xvii. 1.

and living head. His wisdom is sufficient to direct and lead you safe through all the intricacies of life, through the obscure and winding mazes of this wicked world; therefore, "in all thy ways acknowledge him, and he shall direct thy paths^(u)." His power is sufficient to protect in the worst of times, and save you from the worst of things. See how he displayed a sufficiency of power, when in the behalf of his people in *Egypt* he summoned his multiformed forces; frogs and flies of various species, differently armed, fought at his command against his *Israel's* foes. The loathsome lice under his banner swarmed, and locusts came from far, a winged host, obedient to his word. Behold, he by his power built into solid walls the liquid waves, and led his people safely through the sandy deep, but poured inevitable death on *Egypt's* daring host. He by his power drove back the sun, once stopped his rapid course; the hungry lions muzzled, and the pious three saved from the intenseness of consuming fire. Nor is the Creator of the ends of the earth, believers, grown weary or faint^(x): therefore, lean on your Beloved while ye are passing through the wilderness of the world; "roll your souls" on him, "cast your burdens" on him, his power shall sustain you; nor will he suffer your feet to be moved.

XIII. Firmly and unshakenly conceive of him as a God of faithfulness and truth; "he is faithful that hath called you^(y)." If at any time ye doubt of this, ye dishonour God, and open a most effectual door for darkness and distress in your own souls. Is it possible ye can attend to the testimony God hath given of his veracity, and

advert

^(u) Prov. iii. 6.

^(x) Isa. xl. 28.

^(y) 1 Thess. v. 24.

advert to the design, and yet give place to doubt? Hear and treasure up the mellifluous words in your hearts. "God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it with an oath: that by two immutable things in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us (z)." Here, my brethren, ye have God's *word*, and in wonderful condescension to our weakness and want of faith, ye have that *word*, truth itself, corroborated with his *oath*; O blush then at every dawning thought of unbelief, and at all times trust in the name of the LORD, and firmly stay yourselves on God. Heaven and earth shall pass away, but not one word that hath ever proceeded from the mouth of God shall pass unfulfilled, or be found false or unfaithful: "Seek ye out of the book of the LORD, and read; none of these shall fail, none shall want her mate (a)." Ye may be exercised with many and sore trials; "for, as foolishness is bound up in the heart of a child, and the rod of correction must bring it forth (b)," so sin is interwoven, as it were, with the human nature, and sharp medicines are found necessary to expel the malignant disease. The LORD, your support and comfort, may at some seasons seem to be far removed from your soul; but cannot forget to be gracious, nor will he hide his face from you forever; therefore, wait believingly, wait perseveringly in the strong exercise of faith and prayer, and fear not, "though heaviness may endure for a night, yet joy cometh in the morning." The promises of God, the supports and milch-breasts
of

(z) Heb. vi. 17, 18.

(a) Isa. xxxiv. 16.

(b) Prov. xxii. 15.

of believers, are all made with respect to CHRIST; and therefore are in HIM, yea and amen. In every pact, faithfulness is supposed in the parties; and where this is not attended to in the common concerns of life, public credit is wounded, and the offender becomes unworthy to partake of the benefits of society: but shall aught of this be seen or even suspected in the affair before us? No, "the covenant of peace is between them both;" the Son hath travailed in bitter pangs for the birth of *Sion*; and hath received the firm promise of the Father, that "he shall see of the travail of his soul, and be satisfied."

XIV. I shall shut up the whole, my brethren, in a few words. Look more at a bleeding Saviour; than at those murderers, your sins, that shed his blood and put him to pain. Satan would ever be fishing for them, to raise them up, and set them daily before your eyes, although the LORD has cast them into the depth of the sea: but remember, they are no more yours, but have been placed to the account of CHRIST, when he was made sin for you; therefore remit Satan, and every troubler of your peace, to the bleeding sacrifice on *Calvary*. Here, here believers, fix your eyes, looking live, and living look to JESUS. Give up your whole hearts unto him; admit no rival in your affections with him; for whatever shall divide your hearts with Jesus, will divide your happiness also. Give all to him, receive all from him; HE is yours, ye are his; ye are called into fellowship, taken into partnership, therefore let Jesus be your all in all henceforth for ever.

F I N I S.



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